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Address on War.

Having been brought under much concern on account of the welfare of our country, which we believe is imperiled by the prevalence of a warlike spirit among its people, we have believed it right to offer to our fellow citizens the following address for their consideration.

The cruelties inseparably connected with war; the waste of property and the distress caused by it; the enormous cost; the spread of vice and immorality which it occasions; and the awful destruction of human life that attends it, are so great that the earnest cry, "Shall the sword devour forever?" would seem to express the emotion of every true friend of man. Why, then, it may be asked, is a system thus fraught with unnumbered evils not only tolerated by enlightened nations, but warmly advocated by their rulers, and submissively yielded to by the peoples, groaning as these are beneath the heavy burdens which it entails, even in times of general peace? Among the reasons assigned for this strange anomaly are the supposed necessity for war in the settlement of national differences; the pride which is felt in the military renown of the nation; the strong hold which those who take part in it have gained upon the esteem and admiration of their fellowmen, as models of patriotism and courage; and the false lustre which has ever been associated with military affairs, as displayed in the appointments of the camp, the brilliant trappings of the soldier, and the stirring music to which he moves, which, while captivating the imagination, disguise the deadly purpose which lies behind it all.

With the growing intelligence of the community, the question whether war is a reasonable and effectual method for the settlement of international disputes is being more and more carefully considered; while statesmen are learning that their highest claim to wisdom and true patriotism lies in successful efforts to avert an armed collision, rather than to promote one. As the people themselves grow wiser they will give the highest place to leaders such as these, while the hero of the battle-field must lose the exalted position which he has so long but unjustly held. The attractiveness of the profession of arms, growing out of the so-called glory which surrounds it, will lose its hold upon men as they come to comprehend how false it is, and how dearly it has cost them to maintain it.

Notwithstanding our belief in the ultimate prevalence of the Redeemer's Kingdom, we see to-day the foremost nations of the earth increasing their armaments to an extent never known before, and keenly vying with each other in the completeness and efficiency of their military and naval resources. For this there is claimed a necessity, in order to meet emergencies, emergencies that may never arise, and certainly never would, were the thoughts of their rulers as earnestly turned to devising methods for securing lasting peace, as they are for providing against possible wars.

Our own beloved country, it is to be feared, has imbibed to a greater or less degree this very erroneous view. Strenuous efforts are now making to improve or strengthen its military resources, and to arouse a martial spirit in the rising generation. We have been greatly favored in having been free from the presence of a large standing army, and the controlling influence which in some of the countries of Europe, the army and navy exert. We are at peace with all nations, and by the isolated position of our country geographically, we are freed from many causes of irritation which are felt by European nations: nor is there serious danger of this happy condition being disturbed, so long as we cultivate a spirit of forbearance and good-will towards others.

But we regard with anxiety the efforts which have been made of latter time to induce the Congress of the United States to enter upon an extensive system of military defences, including the erection of forts, and the building of war vessels. For, apart from the enormous expense hereby incurred, and the folly of thus attempting to protect the vast boundary lines of this country, the very preparation for war has a strong and direct tendency to bring it about; and this danger is continually increased by the existence of a large body of military and naval officers imbued with the animus of war, and realizing that their hope of promotion lies chiefly in active service.

These preparations foster also in the people at large a spirit which is quick to resent real or supposed injuries, and is apt to be overbearing and unjust in its treatment of those who are weaker. They lead the nation to place its confidence in military defences instead of the superintending care of the Ruler of the Universe. For it is a sacred truth, that "The Most High ruleth in the kingdoms of men;" that He will watch over and protect those who live in accordance with his will; and that the nation which is endeavoring so to act, has the same reason to hope for Divine protection as any one of its citizens. But both sacred and profane history teach us that in his own time and way, the Lord will punish those peoples who reject his government; and that national sins are followed by national retribution. Impoverishment, degradation and injury to moral and material interests often remain as a lasting punishment to those nations which persistently violate his commands. May we not trace the increase in lawlessness, brutality, and a disregard for human life, which has been so obvious in this country during the last twenty years, to the effect of the late war, in loosening the obligations of morality, and familiarizing the mind with scenes of bloodshed and rapine?

Possessing, as the United States does, a frontier and sea-coast thousands of miles in extent, it is utterly impossible to so fortify these as to prevent the ingress of an hostile force. The millions of money that can be raised by taxation or by loan, would be entirely inadequate to effect this. The expenditure demanded for such purposes would be limited only by the endurance of the people; while there would be a constant effort on the part of those who furnish military supplies, or contract for military works, to enlarge the area of their operations by pointing out the insufficiency of what has already been provided. As often as the pride or fears of the public could be wrought upon by comparisons with the military preparations of other nations, and through skilful appeals to their passions and prejudices, Congress would be called upon to vote additional millions to be sunk in this fathomless sea of expense. Thus would our favored country load itself with heavy burdens such as are now impoverishing the laboring classes of Europe, and tempting many of them to seek relief in visionary and anarchical schemes.

The true strength of the United States lies not in the extent and perfection of its military defences, but in the virtue, integrity and intelligence of its people; in a reverent and abiding sense of accountability to the Supreme Being; and in a course of conduct which is consistent with the teachings of Christianity.

Does not a grateful appreciation of the many singular favors which have been bestowed upon our country in the past, and of which it is still the recipient, loudly call upon it to be an example to the world at large, not only in the freedom and justice of its institutions, but in the peaceable and truly Christian character of its government?

The world has not been left without an illustration of the practicability of carrying on a government upon purely Christian principles. In the establishment of that of Pennsylvania no provision was made for the maintenance of a military force, and although William Penn and his coadjutors had to deal with an untutored and savage race of men, yet during the period of seventy years in which this province was under the control of himself and those sharing his religious belief, in no instance was there a resort to arms to settle the claims of either party; whilst other English colonies who assumed that an armed force was necessary for self-protection were involved in frequent desolating wars with the native tribes.

The governments of Great Britain and the United States, in the treaty negotiated in order to settle the Alabama claims, as well as similar adjustments by other countries, have nobly demonstrated to the world that arbitration as a means of settling national disputes is no longer to be regarded as visionary, but is an eminently

practical method of averting the horrors of war and bloodshed.

We are, however, sorrowfully aware that should circumstances arise in the relations of the United States with foreign powers, whereby the interests of the people may be involved, their national pride wounded, and their passions inflamed, considerations suggested by true patriotism and honor, or a dread of the horrors of the battle-field would probably prove utterly unavailing to prevent an appeal to arms as a settlement of the question at issue.

Since war is the final result of the same unbridled passions, which in a ruder state of society lead to bloody contests between man and man, the only effectual preventive of the gigantic evil we have been considering must lie in the practical application of the teachings of Christianity to governments, as well as to individuals. We believe the religion of our Lord Jesus Christ to be the Divinely appointed means, whereby as it is received and carried out in the affairs of men, the wrongs and a large part of the calamities which now afflict the human race will be removed; governments will be administered with a view to the best interests of the governed, while the desolation, sorrow, and suffering inseparable from war will be no longer possible.

(To be concluded.)

For "The Friend."

A Visit to Ohio.

There is no section of the country through which a naturalist can travel, and no season of the year, that does not furnish material for interest and instruction.

I left Philadelphia on the morning of the 20th of Ninth Month, on the Baltimore and Ohio Railroad, for a visit in Ohio. The prevailing colors of the flowers which we passed were yellow and red. The Golden-rods were now in their prime, and the fence rows and neglected corners were showy with their masses of nodding plumes; and some of the fields were so overgrown with them as to give them a general yellow appearance. I noticed quite a difference in the shade of yellow of different species—some having a decidedly greenish hue, and others a brighter yellow. But here and there in the meadows, were larger plants, much branched and adorned with a profusion of large yellow flowers of the sun-flower type, and very brilliant in color. Of course, as the train sped rapidly along, it was impossible to gather specimens for close examination, but I felt pretty confident that they were a species of the wild Sun-flower, *Helianthus*. The white flowers seemed to be principally of two genera—one a late flowering Life-everlasting, (*Gnaphalium polycephalum;*) and the other, *Eupatorium;* of which there were several species.

As we crossed the Susquehanna River, a few miles below Port Deposit, it was an interesting sight to look down on the tops of the trees which were growing on an island over which we passed. Their tops were quite near us; and the beautifully divided foliage of the pin-oaks (*Quercus palustris*), and the bright green of the Chestnut leaves, interspersed with the prickly seed-vessels, were pleasing objects.

As we progressed westward and ascended the Potomac, some of the ledges on the rocky cliffs of the Red Sandstone were crowded with a thick-leaved plant, the Stone Crop (*Sedum*), which was blooming freely. The color seemed to be a light pink; and it was somewhat tantalizing to see these attractive flowers so near, and yet as effectually removed from reach as if they had been miles away.

On the thin soil between Baltimore and Washington, our attention was arrested by a long stretch of sloping ground planted by nature with slender specimens of the Red Cedar (*Juniperus Virginiana*), looking very much as if some admirer of this curiously symmetrical tree had set them out on a lawn to the exclusion of other kinds.

Much of the land between Wilmington and Baltimore, and between the latter city and Washington, was underlaid with white and red clays; portions of which were probably adapted for pottery use; and we passed terra-cotta works near the latter city, which showed that some of it was utilized.

The cuts through which the railroad passed in some places, were deeply furrowed on their sides by the washing of the rain; and they furnished an instructive illustration of those grand processes of nature by which ravines are excavated in the hills, and valleys eaten out among them. When the flow of the water has once commenced the formation of a gorge, the rain which falls on the hill-sides naturally follows the depression thus made, and so adds to the quickness with which it deepens and widens.

A delay of two or three hours caused by the wreck of a freight train, gave an opportunity of more closely examining the bright yellow sunflower already mentioned as so conspicuous and beautiful a feature of the vegetation. It proved to be the Gigantic Sun-flower, *Helianthus giganteus.*

Among our passengers was a young Irish Catholic priest from Wyoming Territory, with whom I had much open and interesting conversation. He described with much detail, the severe course of training through which candidates for the priesthood in the Roman Catholic Church are compelled to pass,—a training which commences with the development of the intellectual powers, often at as early an age as twelve years, and probably not over fourteen at an average; and so exacting in its requirements that many break down in the ordeal; so that, as my informant remarked, there ought to be a cemetery with every college. After the completion of the ordinary studies of a good common education, the candidate is required to spend four years in the study of ancient and modern languages; then two years are devoted to mental and physical science; and after that four more are spent on Theology. This last study is divided into six branches, which are carried on simultaneously—Doctrines, their application to the duties of life, Scripture, Ecclesiastical literature, the Canon Law, and last (but not least in point of difficulty) the complicated requirements of the Liturgy.

I could but admire the practical sagacity shown by the Papal organization in thus taking children, while their minds are yet in a pliable state, and, by a long course of training, shaping them into instruments for carrying on its work and purposes. The force of the early impressions made upon them must be such, as, in a general way, to insure a life-long devotion to the interests of the Romish Church. They will in most cases become so habituated to looking at religious subjects in the manner in which they have been taught, as almost instinctively to turn from and reject the considerations and arguments which would lead in a different direction.

My friendly priest further told me that he regarded the doctrine of the Real Presence of Christ in the elements on the "altar," as he termed the table, as the root of the Papal system. Because the people believed that the priest, by performing the prescribed ceremonies and formula, could transmute the bread and wine into the very body and blood of Christ, they naturally looked up to him with great reverence; and this gave him a degree of authority over his flock which is not possessed by the ministers of other denominations. Because they believed that Christ was present, on entering their places of worship they bowed the knee in sign of homage to Him, and not to any image or outward object.

How far-reaching are the consequences that sometimes flow from the adoption of erroneous opinions! J. W.

(To be concluded.)

For "The Friend."

"No other Name is given—No other Way is known."

When our blessed Lord was upon earth, veiled in humanity's garb, He spoke with his own lips the words, "I am the Way, the Truth, and the Life: no man cometh unto the Father but by me." How liable we are in seeking to know the Lord, to "hew out for ourselves cisterns, broken cisterns, that hold no water."

An incident in which I was the active participant some years since, in its vivid recurrence to my thoughts, often brings the facts above mentioned impressively before me.

I was journeying on foot from the base to the summit of Mount Washington. Not having considered beforehand the extent or severity of the journey, I started so late in the day as to be overtaken by night before the end was reached. As darkness overshadowed me I realized my condition, without a guide, being alone on a barren mountain, enveloped in a heavy cloud of mist, cold and damp. Following the beaten path as the dim light afforded me the sight of it, I journeyed on toward the top. This I did until the dim outline of the path was lost in the rocky surface beneath my feet. Then I realized that I was truly lost. While considering the best thing to do under the existing circumstances, my vision fell upon a pile of stones upon a rock just ahead of me, and a stake standing upright among the rocks farther beyond this. Concluding at once these were set as guides to indicate the path, I followed them, and as I proceeded saw another stake and rocky pile farther on. Very soon a bright light burst upon my view; this I knew to proceed from the Summit House on Mount Washington. Gladly I hailed it, for it marked the point I was seeking, and it indicated to my weary mind and body—rest.

In my haste to reach this shelter, I left the beaten path and the guide of the land-marks, and tried to go what I thought to be a more direct way to my deliverance. No sooner had I done so than I found out my mistake, for I stumbled and fell, bruising myself against the stones, and was in danger of falling over some precipice, and being lost in the very sight of comfort and rest. I speedily returned to the way marked out as the true way, and following it to the end was soon rewarded with the shelter and rest I had so long been seeking.

How often have I thought of this since as an illustration of the gospel truth, that there is but one way into the kingdom of safety, rest and peace—but one way to obtain salvation.

Our Saviour has said, "I am the door, by me if any man enter in he shall be saved." In his natural state man is "without God and without hope in the world;" a wanderer on a bleak and barren mountain. If he truly realizes his lost and undone condition, he will seek for the path to eternal life. Christ reveals himself to him as

the Light of the World," as the Light of his heart, as the one Guiding Star to rest here and rest eternal. In his haste, it may be, to reach and appropriate the substance of this wonderful revelation of love, he thinks he can accomplish the desire of his heart in his own way. Leaving the true path and perfect Guide, he finds to his sorrow he has mistaken his course, and that confusion and doubts are his portion, until his return to the path marked out for him, by the Son of God. These are they, who, unless they are wise in time, perish within the very sight of rest and peace.

It is not until we return to and submit to Him who is and will be to us, "The Way, the Truth, and the Life:" that we are in any wise safe. It is not until we put our hand in His, and let Him *lead* us, that we enter the "Ark of Safety." "And they that know thy name shall put their trust in thee, for thou, Lord, hast not forsaken them that put their trust in thee."

Ah! No: He will be our guide even unto death, for He saith to his humble, trusting ones, "I am with you alway, even unto the end of the world." But "there is no other name given among men, whereby we can be saved." It is at the "name of Jesus that every knee shall bow, and every tongue confess to God." There is but one way to the Eternal City, and that is by the way of Calvary's cross. J. H. Y.

Indian Ideas of Property.

[Thomas C. Battey of Iowa, who resided for a time among the wildest of the American Indian tribes, sends the following explanation of the opposition felt by the uncivilized tribes to the division of their land in severalty. The article was originally contributed to the *Day-Star*. Ed.]

The opposition of the Indian to receiving a title to his land individually and holding it in severalty is a matter of surprise to many, and of curiosity to others. To the civilized man, the desire to hold the title for the land he tills seems to be an element of his very nature, and it is difficult for him to comprehend any condition in which man could be placed, in which he would refuse, from his own choice, an individual title to the land upon which he lives. Yet the force of early instruction and instilled religious belief may change even this. From my knowledge of Indian character as developed through generations of religious and traditional instruction, it is evident that he regards the division of the land into parcels, and apportionment to individuals, as so nearly approaching to sacrilege as to be utterly intolerable.

Having through a series of years been more or less associated with the uncivilized tribes of the West, living with them in their camps and lodges, mingling with them on all occasions, I have had ample opportunity to become acquainted with their views and feelings in this as well as in many other respects. Though we may call it superstition, the religious faith and belief of the Indian can no more be separated from his character than can that of the Puritan or the Quaker, and his veneration for what he regards as duty.

The Indian looks upon the sun as the father of all living; the earth as the mother. The mother is the natural nourisher of all her children, whether man or beast. It is through the influence of the sun upon the earth that life is brought forth, and nourishment produced to maintain that life when it is brought. The mother nourishes *all* her children without favor or partiality; that which springs from her bosom springs not for one alone, but for all: and for one to appropriate to his one use more than his own need of that which has been produced for all, is highly improper and unjust.

The Indian furnished the Pilgrim Fathers, who landed upon the bleak New England coast in the midst of a rigorous winter, with corn and other provisions to keep them from starving, not because of any particular friendly feelings but that he also was a child of the same mother, and equally entitled to her bounty. On the other hand, in the simplicity of his heart, when the Pilgrim had produced a crop for himself, the Indian had no scruples to prevent him from helping himself to the produce of the field of his pale-faced brother.

The whole earth is the mother, not a part of it. She produces vegetation for the nourishment and growth of animals; animals supply man with meat; the water produces fish; the air, fowls; and he appropriates all to his own use wherever he finds them. He regards the earth, his mother, as an actual living being, and is conscientiously opposed to treating her with such irreverence as to divide her up and parcel her out in severalty to her children. Children do not divide and parcel out their mother, a part to this child and a part to that; she is in entirety the mother of each and every child; divided, she is the mother of none.

In common they may prepare a lot of ground and plant the seed of any vegetable they may desire, and in a rude way cultivate it, but the produce belongs of right to no *one* more than another, all have an equal right to it.

Now to change all this through the compulsory mandate of another, before the mind has been prepared for it by a continued course of Christian instruction is certainly unkind, if not cruel and unjust. Before our government should enter upon this course, it would be a mark of wisdom to provide a course of instruction to prepare them for it, and so far overcome the effect of their ancient traditions and early education as to render such change desirable to them. Then the change could be easily effected, and they be benefited thereby. But we should recollect the words of one of America's patriotic sons, once considered wise, "Confidence is a plant of slow growth," and not attempt to force measures upon the Indian faster than that growth will permit. There is a rule given by one who, it is said, "will judge among the nations," by which all Christians and Christian people should regulate their conduct, one toward another and toward all mankind.

It applies as well to our treatment of Indians as to any others and will be attended with as great a blessing. "All things whatsoever ye would that men should do unto you, do ye even so unto them."

A Woman's Objection to War.—In the first place, I have very little respect for any country, whether it is my own or any other man's, which has not the diplomacy or the dignity to settle its quarrels without going out like two gangs of street boys and fighting it out.

In the second place, I fail to see the nobility of half of the causes of war, or the nobility of spirit that resents with a hired brother's blood a fancied insult.

I also fail to see the glory of decimating the male population of two countries, destroying commerce, business and agriculture, to say nothing of destroying the national treasuries and taxing an overtaxed people unable to earn to the very last cent, simply to settle some little question of boundary, respect or allegiance.—*Cor. N. York Graphic.*

For "The Friend."

Incidents and Reflections.—No. 137.

DISPUTES.

The Independent of Twelfth Mo. 10th, 1885, contained a notice of the late Judge Foster, of Connecticut, at one time Senator of the United States, and Vice-President on the death of President Lincoln. In this it was told how he once settled a dispute; and the account shows that he was entitled to the blessing pronounced upon the peacemakers. It says:—

"We heard it lately stated of him that while on the bench in Connecticut, a few years before his death, a case of great importance came before him on appeal at a session of the Court at Bridgeport. Two brothers had been in a bitter quarrel for years. At last they came to blows, which were to end in a double law suit. Each seemed to be filled full of hatred of the other, and each was determined to fight the battle out in a public court-room to the bitter end, no matter how much time and money might be consumed. The day came for trial, the court-room was crowded, and the contest promised to be a very bitter and a very angry one, which would disgrace both parties, lawyers included. Friends were present on both sides, and the excitement was intense. Judge Foster was deeply moved by this troublesome case. He knew enough about it to believe that both of the brothers had done wrong; were, perhaps, equally guilty, and that any decision in the courts, however just, would not settle the case at all. Judge Foster in thinking the matter over, felt it to be his duty to try and settle the case with the parties out of court, and he immediately invited the two brothers to come before him privately. He kindly and fairly presented the case from both a legal and Christian standpoint. He told them plainly they were both in the wrong, and were doing a foolish and an un-christian act in going into court with such a case. He appealed to them to settle it then and there; to forgive each other, and resolve to live in peace and brotherly affection the rest of their lives. The Judge then, in most touching and impressive language, called upon them both, then and there, to cease this unseemly contest. He then, as if divinely inspired, turned and said: 'Will you Mr. ——, now promise to forgive and forget the past, and love your brother and treat him kindly the remainder of your life?' His immediate response was: 'I will.' Then turning to the other brother, Judge Foster said, with tears of joy in his eyes: 'Will you, Mr. ——, do the same?' His answer was: 'I will.' 'Now,' said the Judge, 'shake hands.' They did so; and thus the great quarrel was happily ended."

The Independent adds:—

"There are thousands of similar cases—if not as bad, which ought to be settled before these closing days of another year have passed away. Act now; for death on one side or the other may come to prevent forever the performance of such an imperative duty."

A somewhat different, yet an effective way, of settling a difference, was that taken by a Friend, R. Tabor of New England, to whom two of his neighbors applied, telling him they had agreed to refer to him a difference in their settlement of their accounts with each other. To his query of how much the difference was, the claimant replied, fifty cents. "Is that all?" he asked of the supposed debtor; who answered in the affirmative. R. then took that amount from his pocket and said, "I am too busy to-day to be hindered for a matter of fifty cents;" and, handing it to

the claimant, added, "There take that, and do you go home and attend to your business; and I will to mine." He took the change and they departed.

The *Christian Observer* publishes the following good advice about settling disputes:—

"If you have anything against a man, go and tell him of it, and try to settle the difficulty between yourselves; in this way you will save much time and trouble. Keep your tongue bridled upon the subject as far as possible, for in this instance 'silence is golden.' The fewer who know it the better it is for both. If you are outwitted as to how to act, then unbosom yourself to a confidential friend, and thereby confirm or correct your unbalanced judgment; two heads here are better than one. Be sure that your confidant has no other confidants save yourself, lest he tell it to his confidant, and he again to his confidant, and thus on and on it goes until the matter unintentionally leaks out. Once the private difference gains circulation the detriment is two-fold, one against yourself, the other against your offender, your friends are likely to be biased against the man towards whom they have been favorably disposed, and his friends *vice versâ*, thus the matter reacts upon yourself, and loses nothing as it goes. For instead of one you have many minds to reconcile. Differences unthought of arise between your friends, and the offender and his friends. The mole-hill suddenly swells into a mountain, by and by your friends will come to think the disclosure of your thought a weakness and that you are a fountain of bitter water.

"The trouble will not be near so great or hard to settle as you imagined; if you shake him by the hand and find him ill-disposed to make up, then go your way and do him as little damage as possible. Be as you always were towards him before the rupture, even better. Right will work its way at tremendous odds. Revenge your wrongs with kindness, love kills anger, otherwise should your offender treat you kindly it will make you feel ashamed of yourself. Vengeance is mine I will repay, saith the Lord. 'If thine enemy hunger feed him, if he thirst give him drink, for in so doing thou shalt heap coals of fire on his head.' The mills of God grind slowly but surely. 'Bless them which persecute you, bless, and curse not.' In the long run and oftentimes in the short run the Gospel plan is the best. 'Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one."

An anecdote is told of two merchants who were near neighbors, and through jealousy of each other, became notoriously hostile. One of them, having submitted to the visitations of Divine Grace, felt that it was wrong to harbor such feelings of ill-will; and he consulted a pious person, in whom he placed much confidence, as to the best means of bringing about a reconciliation between him and his neighbor. He received the following advice:

"The best means is what I shall now indicate to you. Whenever any person shall enter your shop in order to purchase, and you have not what suits them, recommend to them to go over to your neighbor."

He did so; and the other merchant, being informed by the customers as to who had advised them to come to him, was so struck with the good offices of the man whom he had regarded as an enemy, that he repaired immediately to his house to thank him for it, begged his pardon, with tears in his eyes, for the hatred he had entertained against him, and besought him to admit him among the number of his friends. J. W.

THE way to have pure dominion over your enemies, and to heap coals of fire upon their heads, is to do good and pray for them who spitefully use, and hate and persecute you. This is the very nature of the truth, which our God in tender mercy in our day hath manifested; and render to no man evil for evil; nor join with, or countenance any who would; for such know not what spirit they are of.—*A. Rigge.*

SELECTED.

CONFIDENCE.

I know not if the dark or bright
Shall be my lot:
If that wherein my soul delight
Be best or not.

It may be mine to drag for years
Toil's heavy chain;
Or day and night my meat be tears
On bed of pain.

Dear faces may surround my hearth
With smiles and glee;
Or I may dwell alone, and mirth
Be strange to me.

My bark is wafted to the strand
By breath Divine,
And on the helm there rests a hand
Other than mine.

One who has known in storms to sail
I have on board;
Above the raging of the gale
I hear my Lord.

He holds me with the billow's might—
I shall not fall:
If sharp, 'tis short; if long, 'tis light—
He tempers all.

Safe to the land—safe to the land,
The end is this;
And then with Him go hand in hand
Far into bliss.

—*Dean of Canterbury.*

SELECTED.

THE UNANSWERED PRAYER.

BY MARGARET J. PRESTON.

"Lord, who am I, that Thou should call
Thy servant to a task so great—
Forgotten in my low estate,
I, void of wisdom, power and all
The needs that on such service wait?

"The people know not who Thou art;
They would not heed my prayers or tears;
A fugitive full forty years,
Within the lonely desert's heart,
How could *I* move their hopes or fears?

"I am not eloquent. My speech
Is slow, my tongue is shorn of grace.
I dare not take the prophet's place,
Without the prophet's power to reach
The heart of a despairing race.

"Send whom Thou wilt! All choice is thine:
Thou canst fulfil Thy set decree
Through other hands more meet to be
Upborne in Thy so vast design;
But Lord, beseech Thee—send not *me!*"

Had Moses failed to go, had God
Granted his prayer, there would have been
For *him* no leadership to win—
No pillared fire, no magic rod,
No wonders in the land of Zin—

No smiting of the sea—no tears
Ecstatic, shed on Sinai's steep—
No Nebo, with a God to keep
His burial! Only forty years
Of desert-watching with his sheep!

—*The Independent.*

SELECTED.

NOON IN A NEW ENGLAND PASTURE.

With scattered birch the pasture's slope is crowned;
The sun-burnt grass that clings to mountain-sides,
Cropped by small mouths of timid sheep, scarce hides,
Like a scant coverlet, the hard, dry ground,
Through which, with stony ledge or rocky knee,
The strong world breaks. The ragged ferns that fill
Each dimple on the shoulders of the hill
Rustle with faint, sharp sound if but the bee
Slips through their stems to find his mossy nest.
With soft, thick, wilted leaves the mulleins grow,
Like tall, straight candles, with pale yellow glow,
Their stalks star-flowered toward the cloudless west.
The crooning cricket with an endless song
Jars the hot silence. The crumbling fence is grayed
By the slow-creeping lichen, held and stayed
By arms of wandering rose, that, tough and strong,
Bind firm its slipping stones. The rusty brier
And scarlet fingers of the bitter-sweet
Cast a light shade that shelters from the heat
A thousand voiceless little lives. Higher
Than maiden birch or solitary pine,
Poised in the brooding blue, on speckled wings,
A hawk hangs motionless: so straight he flings
His shadow to the earth, like plummet-line,
It drops through seas of air. As in a swoon
Of light the great world lies, and life stands still,
Wrapped in a breathless hush; till up the hill
Drift dappled shadows of the afternoon.

—*Harper's Magazine.*

THERE could hardly be a greater mistake than that of supposing that a Christian gains influence over those who are not Christians, by laxity rather than by strictness, in any matter of questionable or debatable propriety. The world's standard for Christians is higher than Christians' standard for Christians. A Christian is not so likely as a man of the world to judge a Christian severely because of his indulgence in theatre-going, or card-playing, or dancing, or wine-drinking, or tobacco-using. Apart from the question whether these things are in themselves right or wrong, it is a fact that men of the world who practice them have a higher respect for a Christian who abjures them, than for a Christian who indulges in them. Two Christian gentlemen were sitting with a gentleman who was not a professed Christian. The latter and one of the former were smoking, and when a cigar was proffered to and was declined by the third, the Christian smoker expressed regret that his companion did not smoke. "And I honor him the more for that," was the instant response of the man of the world. "*His* standard is clearly higher than *ours*." An army chaplain thought to bring himself on better terms with his fellow-officers by sharing a simple game of whist with them. That course so lost him the respect of officers and men who were not Christians, that his usefulness as a chaplain was at an end. On an ocean steamer, a clergyman and his young companion were the only total abstainers at their cabin table. They were repeatedly urged to drink for their own good, and they were spoken of as unwisely strict in their abstinence. But the very men who thus criticised them spoke with a contemptuous sneer of the course, in this line, of another clergyman, at an adjoining table, who was supposed to take a glass of wine socially—although he really did not do so. A young girl, who had been brought up to dance and to go to the theatre, and whose father seemed to have little interest in religious matters, connected herself with the church. Wishing not to seem a gloomy Christian, she continued in her old habits of social life. Yet her father told a clergyman friend that he should have a higher regard for his daughter's religion, if it kept her from dancing and theatre-going. And these incidents are but illustrative of the great sweep

of popular feeling concerning personal habits of self-denial and constraint as a fruit of the Christian life. Whatever may be said in favor of these laxer social customs, it will have to be admitted that men of the world have a lower estimate of the Christian standard which tolerates them.—*Sunday School Times.*

SELECTED.

The Iron Crown of Lombardy.

BY HARRIETTE O. NELSON.

It was one of our last days in Italy, and we had already, as we stood amidst the great array of sculptured saints and martyrs that crowd the roof of the cathedral at Milan, seen the long line of Alpine summits lifting themselves through clouds along the northern horizon.

I was determined not to leave Milan before making a pilgrimage to the little town of Monga, eight miles distant, in whose cathedral is kept the famous iron crown of Lombardy, the thought of which had haunted me ever since my schoolgirl studies in history. The guide-book discouragingly affirmed that it was exhibited only on the first Sunday of September; but having long before learned that smiles and silver will open any door, at least to Americans, we set out from Milan one afternoon, in a gently dropping rain, that freshened the green of vineyards and parks, and bent the sprays of pink and yellow roses that waved before the walls. Monga looked dreary and dirty, and we had to pick our way along the muddy streets to the dingy cathedral, with its front of quaintly striped black and white marbles, founded by Queen Theodolinda, that heroine of twelve centuries ago, whose romantic adventures, whether they belong to history or tradition, are delineated in quaint, defaced frescoes upon the old walls of one of the chapels. Here you see how, as a pretty Bavarian princess, her hand was sought for his son by the king of Lombardy, and how the young prince went in disguise with the ambassadors and woed for himself so successfully, that when the match was afterwards broken off for State reasons, she ran away and married him at Verona. And when he died, six years afterward, the seven provinces of Lombardy had learned to love her so well, that they gave her the crown, and promised to take as their king whomsoever she should choose as husband. Just at this time, Agilulf, the pagan duke of Turin, was about to make an attack upon Rome, when the good queen interposed, and offered him her hand and crown, on condition that he should embrace christianity, and leave Pope Gregory in peace, which of course, he willingly did.

The iron crown itself was a gift from the Pope, and it had an eventful history; for with it some forty Lombard kings have been crowned, and Charlemagne assumed it after his Italian conquests, while the great Napoleon placed it on his own head with the words, "God has given it to me, woe to him who touches it!" After this self-coronation, he presented to the cathedral two silver loaves, and gold crosses and monstrances, which fairly blazed with diamonds, jacinths, rubies and emeralds.

All these wonderful things were shown to us in the sacristy but of the object of our desire, thus far nothing but a model.

We were beginning to fear that the old custodian to whom we had poured forth our yearning to gaze upon the wondrous crown had forgotten us, when he reappeared, and with much solemnity, conducted us into the little side-chapel above whose altar is the cabinet that holds the treasure. Outside had gathered an assemblage of small boys and old men and women to watch the proceedings.

An attendant brought an array of wax candles, which he lighted and set in a row along the chapel railing. Another attendant appeared bearing a key, with which he unlocked a great chest, and drew out three massive keys. Then followed a dignified, elderly priest, in full vestments, radiant with crimson and white, attended by a boyish acolyte, energetically swinging a censer of burning incense. Meanwhile the younger priest was keeping guard at the foot of the step-ladder, leading to the cabinet, until the custode had the keys ready, when both mounted, and we were escorted to the steps of the altar, with a watchful attendant in the rear. In the first place were opened the wooden doors, on whose front was a great gilded crucifix; then heavy bronze doors, handsomely wrought; and at last a yellow silk curtain was drawn up, disclosing a large decorated cross, in the centre of which is the glass casket, wherein the crown is fixed. The young priest removed the cross and lowered it to the older one, amidst many reverences and swings of the censer, and we stood by while the crown was turned around, and heard its priceless value in a sacred, historic, and artistic point of view fully expounded.

The iron band, which gives the name, is a slender inner rim, said to have been made from a nail of the true cross, brought from Palestine by the Empress Helena. This is encircled by a broad and heavy band of gold, adorned with magnificent jewels and Byzantine enamel.

We looked, admired, and were satisfied; then it was raised and locked into its secured resting place with the same ceremonies as before, and we departed though not till we had had opportunity to verify the custodian's assurance at our entrance that if we wished to see the iron crown, it would be necessary to pay much money for the privilege.

"Oh, how strong is the power of darkness! how deep and ramified the roots of evil! May professing Christians be more aroused to consider what is their high calling, and be more diligent in individual and united efforts for the spreading of true Christian principles in the earth! and may those who are unable to assist by active co-operation, ever bear in mind that they are especially called to seek for ability to put up secret petitions to our Father in heaven, on behalf of the oppressed and afflicted in every part of his great family! My mind is often deeply affected in reflecting on the state of the visible church; how far from coming up to that beautiful and comprehensive description given by our Lord when He said, 'Ye are the salt of the earth;' 'ye are the light of the world.' Oh that those who name the name of Christ were indeed brought under the influence of his Spirit, and so led to depart from iniquity as that they might possess a seasoning virtue and spread around them a healthful and purifying influence! When will vital, practical godliness take the place of heartless profession and superficial piety? Surely the church has to undergo a great change before she can occupy the position designed her in the earth; by what means her awakening and purifying are to be effected is known only to Him who is her everlasting Head. If He should employ her enemies for this purpose and suffer her more fearfully to feel the rage of her adversaries, it would be no marvel. O Lord, give us more faith, more sincerity, more holy stability of purpose, that we may do all in thy fear and with a single eye to thy glory; and enlarge our hearts one towards another in the love of thy gospel of peace."—*Extract from the Diary of Maria Fox*, 1837.

A Boy's Devotion.—An incident occurred recently in one of the police courts of Chicago, in which a little street boy's devotion to his drunken mother was touchingly shown.

A woman had been picked up in a state of intoxication and carried to a police station, where she spent the night. The next morning she was arraigned before the magistrate. Clinging to her tattered gown were two children, a boy and a girl, the former only seven years of age, but made prematurely old by the hardships of his wretched life.

"Five dollars and costs," said the judge sternly. "Seven dollars and sixty cents in all."

Instantly the little fellow started up, and taking his sister by the arm, he cried out, "Come on; we've got to get that money or mam'll hev to go to jail. Jest wait, Mr. Jedge, and we'll get it!"

The children hurried out of the court-room, and going from store to store solicited contributions to "Keep mam from going to jail," the boy bravely promising every giver to return the money as soon as he could earn it. Soon he came running back into the court-room, and laying a handful of small change on the magistrate's desk, exclaimed:

"There's two dollars, Mr. Jedge, and I can't git no more now. I an't as big as mam, and I can't do as much work; but if you'll jist let me go to jail 'stead o' her, I'll stay longer to make up for it."

The bystanders wiped their eyes, and a policeman exclaimed: "Your mother shan't go to jail, my lad, if I have to pay the fine myself."

"I will remit the fine," said the judge, and the woman, clasping her boy in her arms, sank upon her kness and solemnly vowed that she would lead a better life and try to be worthy of such a son as that.—*Wesleyan Methodist.*

Natural History, Science, &c.

Fossils of the Sandstone.—The quarries, situated but a few rods from the river, at Portland, Conn., are three in number, each covering a space of over twenty acres, and all excavated to a depth of from fifty to one hundred and fifty feet below the level of the adjacent ground, and in some places fifty feet below the surface of the river These quarries were opened as early as 1665, and have been worked continually since, in a rapidly increasing ratio. This stone is the same of which the earlier stone-front buildings of Brooklyn, including many churches, were built, and which is still used here to a large extent.

The most interesting features, however, of these sandstone quarries, are the evidences of ancient life that are found engraved upon the surface of the slabs as they are split apart by the wedges of the quarrymen. These relics consist of footprints in the solid rock, of bird, beast and reptile, as plain and unmistakable as are those of the musk-rat upon the soft mud of the river bank a few rods away. To understand how these impressions came to their present position, it is necessary to recall the circumstances under which they were undoubtedly produced. Geologists agree that some time in the remote past, long before the Connecticut River came into existence, the spot where the quarries now lie was a part of a long and comparatively narrow arm of the ancient ocean, not following the line of the present Connecticut valley, but stretching away towards New Haven on the south.

Its waters were probably mostly shallow and brackish. The streams flowing into this fiord from the north brought large quantities of the detritus of the old formations, containing much iron, sand, mica and clay, and deposited them on the flat and nearly level bottom. The waters teemed with aquatic life, of which remains are often found. The animals of the locality then, as now, congregated upon the banks, bars and sand-pits in pursuit of their prey. They are not, however, such animals as we are familiar with at the present day, as their footprints very plainly show. Over thirty species of birds, four specimens of lizards, three of tortoises and six of batrachians (these were mostly mammoth frogs) have been identified by those who have made the subject a study. Of bird tracks, one of the brontozoum measures twenty inches in length, and must have been made by a bird at least four times as large as the ostrich. Another of the otozoum, is twenty inches long, thirteen inches broad, and, unlike the bird tracks, has four toes in front. The distance between steps is three feet, and the tracks are equi-distant, showing that the animal was a biped. Its exact place in the animal kingdom is not known, but it is believed to have been allied to the batrachians.

Some of the tracks were made by gigantic frogs, at least three feet in height. They were as large as a big calf, and must have had voices that commanded respect. Besides these fossil footprints, the rocks abound in mud tracks, ripple marks, worm trails and impressions of rain drops. A single slab, which has, however, now been removed from the quarries, contained the track of a tortoise, the trail of a worm, ending abruptly in the path of footprints by a bird, the track of another tortoise, and over all, the mark of rain-drops evidently driven from the northeast. The slab was a leaf from Nature's manuscript, containing a plain account of every-day life in ages almost inconceivably remote, yet more undoubtedly veracious than many a printed page of later history. During the deposition of these sandstone beds, a continual sinking of the surface was going on, much the same as the level of Long Island is sinking at the present time, though possibly more rapidly. Additional deposits were thrown down upon the tracks until they finally became depressed to the position in which we now find them.—*Brooklyn Eagle.*

Ox-feet.—The four feet of an ordinary ox will make a pint of neat's foot oil. Not a bone of any animal should be thrown away. Many cattle shin-bones are shipped to England for the making of knife handles, where they bring $40 a ton. The thigh-bones are the most valuable, being worth $80 a ton for cutting into tooth-brush handles. The foreleg bones are worth $30 a ton, and are made into collar buttons, parasol handles, and jewelry, though sheep's legs are the staple parasol handles. The water in which the bones are boiled is reduced to glue, and the dust which comes from sawing them is fed to cattle and poultry.—*Phrenological Journal.*

The Labor of Dogs.—The American Consul at Dresden, in his report to the Secretary of State for the United States, says:—"An important factor in the labor of Germany is the labor of dogs. I have heard it estimated that women and dogs, harnessed together, do more hauling than the railroads and all other modes of conveyance of goods united. Hundreds of small wagons can be seen every day on all the roads leading to and from Dresden, each having a dog for the 'near horse, harnessed, while the 'off horse' is a woman, with her left hand grasping the wagon-tongue to give it direction, and the right hand passed through a loop in a rope which is attached to the axle, binding her shoulder. Thus harnessed, women and dog trudge along together, pulling miraculous loads in all sorts of weather." The vitality and indomitable endurance of the German race are most forcibly illustrated by these women workers.

An Intimacy with a Bird.—Fresh from this adventure, and all aglow with pleasurable excitement, I met a friend in the city, a naturalist of repute. Of course I regaled him with an account of my wonderful vireo; and on his expressing a wish to see her, I invited him out for the purpose that very afternoon. I smile to remember how full of fears I was, as he promptly accepted the invitation. The bird, I declared to myself, would be like the ordinary baby, who, as everybody knows, is never so stupid as when its fond mother would make a show of it before company. Yesterday it was so bright and cunning! Never was baby like it. Yesterday it did such and such unheard-of things; but to-day, alas, it will do nothing at all. However, I put on a bold face, filled my pen-box with rose leaves, exchanged my light-colored hat for the black one in which my pet had hitherto seen me, furnished my friend with a field-glass, and started with him for the wood. The nest was occupied, (I believe I never found it otherwise), and, stationing my associate in a favorable position, I marched up to it, when, lo, the bird at once took wing. This was nothing to be disconcerted about, the very promptness of the action making it certain that the sitter must have been the male. The pair were both in sight, and the female would doubtless soon fill the place which her less courageous lord had deserted. So it turned out, and within a minute everything was in readiness for a second essay. This proved successful. The first insect was instantly laid hold of, whereupon I heard a suppressed exclamation from behind the field-glass. When I rejoined my friend, having exhausted my supplies, nothing would do but he must try something of the kind himself. Accordingly, seizing my hat, which dropped down well over his ears, he made up to the tree. The bird pecked familiarly, and before long, he came rushing back to the path, exclaiming that he must find something with which to feed her. After overturning two or three stones he uncovered an ant's nest, and, moistening his forefinger, thrust it into a mass of eggs. With these he hastened to the vireo. She helped herself to them eagerly, and I could hear him counting, "One, two, three, four," and so on, as she ate mouthful after mouthful.

Now, then, he wished to examine the contents of the nest, especially as it was the first of its kind which he had ever seen out-of-doors. But the owner was set upon not giving him the opportunity. He stroked her head, brushed her wings, and, as my note-book puts it, "poked her generally;" and still she kept her place. Finally, as he stood on one side of her and I on the other, we pushed the branch down, down until she was fairly under our noses. Then she stepped off; but even now it was only to alight on the very next twig, and face us calmly; and we had barely started away before we saw her again on duty. Brave bird! My friend was exceedingly pleased.

Desiring to make some fresh experiment, I set out the next morning with a little water and a teaspoon, in addition to my ordinary outfit of rose-leaves. The mother bird was at home, and without hesitation dipped her bill into the water, —the very first solitary vireo, I dare be bound, that ever drank out of a silver spoon! Afterwards I gave her the insects, of which she swallowed twenty-four as fast as I could pick them up. Evidently she was hungry, and appreciated my attentions. There was nothing whatever of the coquettishness which she had sometimes displayed. On the contrary, she leaned forward to welcome the tidbits, one by one, quite as if it were the most natural thing in the world for birds to be waited upon in this fashion by their human admirers. Toward the end, however, a squirrel across the way set up a loud bark, and she grew nervous; so that when it came to the twenty-fifth louse, which was the last I could find, she was too much preoccupied to care for it.

At this point a mosquito stung my neck, and, killing it, I held it up before her. She snapped at it in a twinkling, but retained it between her mandibles. Whether she would finally have swallowed it I am unable to say, for just then I remembered a piece of banana with which I had been meaning to tempt her. Of this she tasted at once, and, as I thought, found it good; for she transfixed it with her bill, and, quitting her seat, carried it away and deposited it on a branch. But instead of eating it, as I expected to see her do, she fell to fly-catching, while her mate promptly appeared and as soon as opportunity offered took his turn at brooding. My eyes, meanwhile, had not kept the two distinct, and, supposing that the mother had returned, I stepped up to offer her another drink, but had no sooner filled the spoon than the fellow took flight. At this the female came to the rescue again, and unhesitatingly entered the nest.—*Bradford Torrey in Atlantic Monthly.*

Items.

Warlike Relics.—To some relics exhibited in the Liverpool Royal Jubilee Exhibition, the following inscriptions were attached:

English Sabre (Scots Greys).—Battle of Waterloo, 1815.—End of long French War.—Gladstone said of this war, "It brought the English people to misery, and the Throne into peril." It cost England £600,000,000, for which we pay interest to the present day. It failed in most of its objects.

English Officer's Silver-mounted Pistol.—Battle of Bunker's Hill, 1776.—American Revolutionary War.—A wicked war waged by England against our American Colonies to prevent self-government. It cost this country 150 millions; and it failed.

Russian Musket.—Battle of Alma, 1854.—Crimean War.—This war cost England 100 million sovereigns, and the lives of 40,000 Englishmen. Now everybody admits that this war was a *stupid blunder.*

English Gentleman's Rapier.—The practice of wearing swords, which was usual with English gentlemen in the 18th century, led to many duels and many murders.—Preparation for war did not secure peace.

French Sword. — Sebastopol, 1855. — Crimean War.—The historian Kinglake says a million people perished in this war. But no good has come of it.

French Sabre.—Battle of Waterloo, 1815.—End of long French War.—Earl Russel declared that this war was brought about through the shameful interference of England and her Allies with the affairs of France. Two millions of people perished in this war. It permanently settled nothing.

Fragment of Shell.—Bombardment of Strasbourg, 1870. — Franco-Prussian War. — This shell, with others, crashed through the roof of a ladies' school, killing seven girls, wounding many others, and setting the building on fire.—Can this be Christian work!

German Helmet.—Battle of Gravelotte, 1870.—Franco-Prussian War.—This war was mainly brought about through the two nations being so prepared for war. Several hundred thousand men died in nine months. There is more bitterness and suspicion

between the two nations than ever.—The best way to secure peace is to prepare for peace.

A Liberal Donation.—Cornelius Vanderbilt presents to the Railroad Branch of the Young Men's Christian Association of New York, a fine building liberally supplied with whatever could add to the comfort of the rooms. He also adds 6,000 volumes to the library.

Chinese Scholars.—The New York Chinese Mission has between 4,000 and 5,000 Chinese in its First-day Schools.

Presbyterian Contributions.—In 1886, the Presbyterians raised for Foreign Missions the sum of $784,000; and propose raising $1,000,000 for that purpose the present year.

Religion in Japan.—The *Japanese Gazette* thinks "that Buddhism cannot long hold its ground, and that Christianity must finally prevail throughout all Japan. Japanese Buddhism and Western sciences cannot stand together; they are inconsistent the one with the other." The Buddhists are making vigorous efforts to counteract the spread of Christianity, and establishing schools and colleges in various parts of the country.

Chinese Parade.—"The Chinese residents of San Francisco had a remarkable parade in honor of the great idol known as 'Tan Wong,' recently brought from China. The parade was of Oriental magnificence, but was confined to streets and alleys in Chinatown. The costumes, banners and Oriental weapons incident to the parade, were brought from China especially for the occasion.

"There were one thousand Chinamen in line, and numerous Chinese women on richly caparisoned horses. The entire column presented a blaze of color. The women wore long silken gowns, and at their side walked attendants, holding high over their heads, banners of gold. The men carried antique war implements, long gilt maces and elaborately carved swords or spears, around whose points were coiled gilt lizards, snakes and flaming dragons. A number of tall banners that sprang twenty feet in the air preceded another heavily armed battalion attired in the brightest yellow, and carrying weapons no two of which were alike.

"Immediately preceding the mighty Joss (Tan Wong) was a band of musicians sounding huge gongs and kettle-drums, while a body of cannonaders kept up a constant fusilade of fire-crackers. Twelve worshippers, clad in light yellow, carried Tan Wong, who sat in a huge chair. About him and behind him trod attendant priests in long black satin robes that swept the ground. They were accompanied by bearers whose censers were hung from the ends of long red poles.

"Following Tan Wong was a dragon, one hundred and seventy-five feet long, and described as the most gorgeous ever seen in America. It was supported by sixty worshippers. This monster opened his mouth, writhed its body, and by appliances known only to the Chinese, kept up a general outward appearance of being possessed of life, and as though desiring to devour the spectators viewing its contortions. The idol will be placed in Joss-house to be worshipped."

THE FRIEND.

TENTH MONTH 29, 1887.

"Witnesses for Christ" is the title of a work prepared by Edward Backhouse and Charles Tylor, and is a sequel to their "Early Church History." It contains memorials of prominent members of the Christian Church, with notices of the rise of sundry false doctrines, such as a belief in purgatory, the worship of Mary, &c.; and of the introduction of celibacy, a monastic life, and other blemishes in the professed religion of Christ. It does not claim to be a systematic Church History, and yet it so far covers the ground between the 4th and 13th centuries, as to give the reader a general view of the course of events in the professing Church during that period.

It contains much interesting material; but a part of it is painfully so, from the evidence it affords of partial spiritual blindness even among those who in some respects were advocates of the truth; and of the cruel passions which were often suffered to prevail where the pretence was to serve the cause of the meek and loving Saviour of mankind. From its pages many additional cases might be added to the list which Whittier gives in one of his poems, and which, he says—

"Bear witness, O Thou wronged and merciful One!
That Earth's most hateful crimes have in Thy name been done."

The disputes between the Arians and Athanasians occupy considerable space in the earlier part of this work. For this controversy was an engrossing subject for a long period in the early history of the Church. In reading the narrative of the debates and the proceedings of the Councils of Bishops which were held to determine the points at issue, one is reminded of the poet Cowper's language—

"Much learned dust involves the combatants,
Each claiming truth, and truth disclaiming both,"

The disputants on one side argued that the Father and the Son were of one nature, substance, or essence, (*Homo-ousion,*) and the other that they were of different but similar essences, (*Homoi-ousion*). Men of speculative minds attempting with finite comprehensions to grasp that which is "unsearchable and past finding out," and of which they could have no real knowledge except as it pleased Him who is the Source of all wisdom to spiritually enlighten their minds, were naturally led into theories and opinions of no practical value, but which opened the door to interminable discussions, in which the *practical* truths of Christianity were but little regarded. The whole controversy was a justification of the rebuke which William Penn, in his Address to Protestants, administers to those who attempt to be wise beyond what is written, and to pry into mysteries beyond the limits of the human intellect, through a "too daring curiosity." Such men, he says, were not satisfied to know that Christ was the Son of God, "But they must search into the secret of this relation, how and after what manner He is the Son of God? His nature, power and person must be discussed," &c.

The points of controversy became the fashionable topics of conversation. "Every corner and nook of the city (Constantinople)," writes Gregory of Nyssa, "is full of men who discuss incomprehensible subjects. Ask a man how many oboli it comes to, he will dogmatize on generated and ungenerated being. Inquire the price of bread, you are answered: 'The Father is greater than the Son, and the Son subordinate to the Father.' Ask if the bath is ready, and you are told: 'The Son of God was created from nothing.'" "This contentious spirit," writes Gregory Nazianzen, "has torn asunder the Church, thrown cities into commotion, driven the people to take up arms, and excited princes against one another."

The testimony of historians in regard to this theological controversy is, that whilst the abstract questions involved were discussed with incredible eagerness, those "sanctifying doctrines of the Gospel which point to the conversion of the inner man, were suffered to lie inactive." Surely the lesson which this statement teaches is one that Christians of all ages should note and profit by. The strength, beauty and efficiency of the Church depends on the experience by its members of the Life, Power and Spirit of Christ operating and ruling in them. No profession of doctrines, however good in themselves, can take the place of this living experience. Where it is maintained all else will follow in its season; for this is the root from which, as William Penn says, the goodly tree of doctrines springs. But if the attention of the professed followers of Christ can be drawn away from this Divine communion with Him, even if it be in the defence of doctrines believed to be sound, they will be like Samson shorn of their spiritual strength, and may become captives to the Evil One who is described as a deceitful serpent.

The present number of THE FRIEND contains the first part of the Address on War recently issued by the Meeting for Sufferings. The remainder will probably appear in our next issue. It is the desire of the Committee charged with its distribution to give it a *wide* circulation. It is believed many of those interested in the cause of peace may contribute to this, by inducing the editors of newspapers in their respective neighborhoods to insert it, either in whole or in part, in the columns of their papers.

SUMMARY OF EVENTS.

UNITED STATES.—The President and his wife arrived in Washington about seven o'clock on the morning of the 22d instant. "The President was heartily glad to get home, though as heartily glad that he went away. During the three weeks of his journeying, he had travelled 4500 miles, passed through seventeen States, crossing three of them twice, and had been seen by (variously estimated by different members of the party at) from 1,000,000 to 5,000,000 of American citizens."

The Commissioner of Patents has rendered a decision settling in the negative the long disputed question, Can an applicant embrace in one and the same application for letters patent more than one distinct and separate invention? The Commissioner says the fact that the courts have held valid patents covering a multiplicity of inventions forms no reason why the Patent Office should continue to issue patents comprehending distinct and separate inventions.

A motion to advance four Prohibition liquor cases from Iowa and one from Georgia, has been denied by the United States Supreme Court. They involve the same questions which were presented by the case of Ziebold & Hagelin, already argued. The Attorney General of Kansas filed a petition for leave to make oral argument in the case of Ziebold & Hagelin, notwithstanding the fact that the Court has already taken the case under advisement. By reason of a misapprehension he was not present when the case was called The question presented in this case involves the constitutionality of all prohibition legislation since the adoption of the 14th Amendment, which does not provide for compensation to brewers and distillers for the value of the property destroyed by the forcible closing of their establishments.

According to a telegram from Atlanta, Governor Gordon says, that prohibition has been tried through local option in 100 out of the 137 counties of Georgia, "and not one county had gone back on its action." Atlanta had not been damaged; all fears of trade being diverted had proven groundless. The change had noticeably benefited the freedmen.

A despatch from Brooklyn says the Long Island Baptist Association has refused to accept its share of the excise fund for the Baptist Home. It was argued that the money being derived from the liquor traffic was "rusted by the tears of widows and orphans" and should not be received by religious societies.

At Utica, New York, on the 22d instant, three saloon keepers, for selling liquors on the first day of the week, were sentenced to break stone in the county jail for thirty days.

Charles H. Plummer, of East Saginaw, Michigan, a wealthy lumberman, offers to give to each of the families of the police officers murdered at the Haymarket Square riot in Chicago, forty acres of good farming land, the only condition being that they will occupy the same. He will also give each family enough lumber to build a house.

A telegram from Ishpening, Michigan, says of the epidemic of typhoid fever in the Iron Mountain village, on the Menominee River Railway, 100 miles south of there, that there were 200 cases on the 18th instant, and new cases were reported every few minutes. The deaths are numerous. The physicians are working night and day. Poor water and defective sewerage are generally blamed for the epidemic. A panic prevails, and many persons are leaving the place.

Despatches from Tampa, Florida, report about twenty new cases daily, only a small portion of which are fatal. On the 24th, the disease was spreading its area.

One of the severest snow and wind storms ever known at the Black Hills, Dakota, set in on the evening of the 22d, and continued all night. Eight inches of snow fell, and the drifts seriously impeded travel. The next night the temperature fell to 16° below zero at Deadwood, Dakota; and 15° below zero at Billings, Montana.

A telegram from Santa Fé, New Mexico, says that, within ten days, over 5000 persons has passed on the main line of the Santa Fé Railroad en route to California. The west-bound train was run in three sections on the 21st, and had about 1500 passengers.

The Piedmont Exposition at Atlanta, it is reported, netted a cash profit of $10,000, besides paying over $150,000 for the buildings and grounds. This success has caused a plan to be started for a World's Fair there in 1889.

Electrical railways, to the number of thirty or thereabouts, are in course of erection throughout the country, it is stated.

Prof. George Forbes, F. R.S., of England, exhibited before the Franklin Institute on the evening of the 19th instant, a meter which he claims accurately measures the consumption of electricity by electric lamps.

Deaths in Philadelphia last week numbered 328, which is 8 less than during the previous week, and 18 more than during the corresponding period last year. Of the foregoing 167 were males and 161 females: 47 died of consumption; 20 of pneumonia; 24 of diseases of the heart; 18 of diphtheria; 16 of typhoid fever; 16 of old age; 15 of marasmus; 13 of inflammation of the brain; 12 of croup, and 9 of convulsions.

Markets, &c.—U. S. 4½'s, 109; 4's, 127; currency 6's, 121 a 131.

Cotton was quiet but steady at 9¾ cts. for middling uplands.

Feed was hard to move, but prices were unchanged, viz., $16.75 a $17.25 for winter bran, and $16 a $16.50 per ton for spring bran.

Flour and Meal.—Demand for flour was closely adjusted to the immediate wants of home consumers. Sales of 125 barrels Pennsylvania family at $3.70; 375 barrels Ohio, straight, at $4.15 a $4.20; 375 barrels winter patent, at $4.35 a $4.40; 500 barrels Minnesota patent, all old wheat, at $4.75 a $4.90, and 200 barrels do. do., part new wheat, at $4.70. Rye flour was firm at $3.50 per barrel for choice.

Grain.—No. 2 red wheat closed at 82½ a 82¾ cts.

No. 2 mixed corn, at 51 bid and 52 cts. asked.

No. 2 white oats, at 34¾ bid and 35 cts. asked.

Beef cattle.—Mediums sold from 4¼ a 4½ cts.; fair, 3½ a 3¾ cts.; fat cows, 2½ a 3¼ cts.; milch cows, $35 a $60; springers, $35 a $50. Calves, 6 a 7 cts.; a few extras bringing 7¼ cts.

Sheep.—A few prime sheep sold for 4¾ cts.; fair to good, 4 a 4¼ cts.; medium, 3 a 3¾ cts. Lambs.—Extras, 6½ cts.; medium, 5½ a 6 cts.; fair, 4 a 5 cts.

Hogs.—Market active and steady. Best Chicagos, 7⅛ a 7¼ cts.; country, 6½ a 7 cts.

Foreign.—During the past week, the unemployed workmen of London, have, on different occasions, assembled in crowds in the streets. On the 23d instant, several thousand of them, with a red flag at their head, marched in procession from Trafalgar Square to Westminster Abbey, and, although no invitation had been extended, twelve hundred of the crowd were admitted. The flag was left in charge of the vergers. They were addressed by Canon Prothero. The preacher earnestly appealed for order, and exhorted his hearers to try to uproot evil and plant good instead. "That's what we are trying to do," was shouted, and received with cries of "Hear, hear," and cheers.

The Congress of the Liberal Federation opened at Nottingham on the 18th instant. Gladstone made a speech, in which he reviewed the situation in Ireland, and denounced the Government for the manner in which it was dealing with the Irish question. On the 20th, Gladstone received an address from the Irish residents of Nottingham. In replying to the address, Gladstone expressed the conviction that the discord between Catholics and Protestants would cease once Home Rule was established in Ireland.

The police have warned the Irish news-agents against exposing papers or placards containing any references to meetings of suppressed branches of the National League.

On the 20th, an application was made before Judge O'Brien, of the Court of Queen's Bench, in Dublin, for a writ of certiorari to quash the verdict of willful murder, rendered by the Coroner's jury against the policemen who did the shooting at Mitchellstown. The application, being unopposed by the Attorney General, was granted.

On the 23d instant, a meeting was held at Woodford, in the county of Galway, under the auspices of the British Home Rule Union. The meeting was proclaimed by the Government. Sir Wilfred Blunt, M. P., presided. He and a poor law guardian named Roche were arrested and confined in Loughrea jail. The next day they were taken to Woodford, under a strong escort. At the station they were met by Rowlands and Sheehy, members of Parliament, who led a procession and band, which followed the prisoners to the Court house. Again refusing bail, Sir Wilfred was imprisoned, but later in the day was released on bail. His wife bore him company to prison. He has telegraphed to Timothy Harrington to defend him.

Stambuloff is coming to Bucharest on a mission from Prince Ferdinand of Bulgaria. His purpose is to arrange a meeting between Prince Ferdinand and the Kings of Roumania and Servia. The latter are in favor of such an interview, as tending to promote an *entente* aiming at the suppression of intrigues that are a common danger to the three States.

The Vienna *Politische Correspondenz*, referring to the great increase in the emigration of Austrians to America, publishes a semi-official warning against such emigration, stating that all branches of labor in America are overcrowded.

Excavations in Jerusalem on ground belonging to the Russian Government have resulted in the discovery of remains of the ancient town wall, and the position of the gates of the town during the lifetime of the Saviour, through which the Saviour passed to Golgotha. Grand Duke Sergius, President of the Palestine Society, invites subscriptions to a fund for the purpose of preserving these relics.

A telegram from the City of Mexico says the Constitutional amendment, permitting election to the Presidency for two consecutive terms, after having received the approval of both Houses of Congress, has been officially promulgated with all the formalites prescribed by law.

The recent taxing of Wong Ching Foo, at Suspension Bridge, Ontario, has been brought to the attention of the Dominion authorities, but it is not likely that the tax will be refunded. "The Chinese Immigration act expressly states that every person of Chinese origin on entering Canada shall pay a tax of $50, except members of diplomatic corps or other Government servants, consuls and consular agents, tourists, merchants, men of science and students who are bearers of certificates of identity specifying their occupation and their object in coming into Canada, or other similar documents issued by the Chinese Government or other Government whose subjects they are." As Wong Ching Foo had no certificate or document such as is indicated in the act mentioned, there is no alternative for him but to pay the tax.

WESTTOWN BOARDING SCHOOL.

Change of Treasurer.

John W. Biddle having resigned the Treasurership, the Committee who have charge of the Boarding School have appointed Joseph Scattergood to succeed him; to enter upon his duties on the 6th of Tenth Month. The business connected with the Treasurership of the Institution will be attended to by him at the office of the former Treasurer, No. 119 S. Fourth St., Philad'a.

BIBLE ASSOCIATION OF FRIENDS.

The Annual Meeting of the Bible Association of Friends in America, will be held in the Committee-room of Arch St. Meeting-house, on Fourth-day evening, Eleventh Month 2d, at 8 o'clock.

Friends generally are invited to attend.

Ephraim Smith,
Secretary.

Tenth Mo. 1887.

WANTED

A young Friend qualified to take charge of a set of books, and act as cashier. Must bring good credentials. Address "Cashier," Office of The Friend.

WESTTOWN BOARDING SCHOOL.

The Winter Session will open on Third-day, the 1st of Eleventh Month. Conveyances will be at Westtown Station on that day to meet the trains that leave the Broad Street Station of the Pennsylvania Railroad Company at Broad and Filbert Sts., Philadelphia, at 7.07, 8.53, 11.13, A. M., and 2.47, 4.55 and 5.50, P. M. Those who can more conveniently go the day before, will be met at Westtown Station on Second-day, if timely notice is sent to Jonathan G. Williams, Sup't. Address Westtown, P. O., Chester Co., Pa.

The Union Transfer Company will send for baggage to any place in the built-up part of Philadelphia, if notice is left either at No. 838 Chestnut St., at the baggage-room Fifteenth St., above Market, or at Market St. Ferry (North side), and will deliver it at the Broad St. Station of the Pennsylvania Railroad Company, at a charge of 25 cents per trunk, to be paid either when the order is given, or when the trunk is called for. For the same charge they will collect baggage from any of the other railroad depots, if the railroad checks held for such baggage are left at one of the offices of the Transfer Company above designated. In all cases it must be stated that the baggage is to go to Westtown Boarding School, Westtown Station, on the West Chester and Philadelphia Railroad.

Married, at Friends' Meeting-house, Stillwater, near Barnesville, Ohio, the 20th of Tenth Month, 1887, James Henderson, of Norwich, Ontario, Canada, (now a resident, and assistant at Tunesassa, N. Y.,) to Eunice H. Smith, of the former place.

Died, near Coal Creek, Keokuk Co., Iowa, Sixth Month 30th, 1887, Elizabeth Wood, wife of John Wood, in the 72nd year of her age, a member of Coal Creek Monthly and Particular Meeting of Friends. Being of a cheerful, affectionate, and self-denying disposition, she was a loving faithful wife, a tender devoted mother, and endeared herself to many, especially the afflicted, the aged, the inexperienced, and the poor, by her kindly deeds of love and Christian sympathy. She was always attached to the principles and doctrines of Friends. Earnest and prayerful in her desire to do her Heavenly Father's will in all things, she was favored with a belief, that through Infinite love and mercy there would be a place for her ransomed spirit within His "prepared mansions," when her earthly journey was ended. Although able to converse but little, a short time before her death she expressed to her daughters her love for her family, her love for everybody, and her willingness to go now at this her Heavenly Father's call. "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

——, Tenth Mo. 14th, 1887, at the residence of her father, Alice R., daughter of John S. Stokes, in the 52nd year of her age, a member of the Monthly Meeting of Friends of Philadelphia for the Northern District. For more than fifteen months, thirteen of which she was confined to her chair, she had passed through great bodily suffering, which she bore with much patience and resignation, frequently saying: "It is all right, we must leave all to Him who sees the end from the beginning!" She was diligent in the attendance of our religious meetings as long as her strength permitted, feeling that it was not only a duty, but a privilege. Very frequent were her petitions for strength and patience to bear all that might be permitted to come upon her, saying, "Oh! Heavenly Father, be thou pleased to grant me more patience!" Although her sufferings were great, her sympathy ever went out toward others in affliction. When not suffering acute pain, she was bright and cheerful, encouraging others to be so. Often saying, "Father dear, be cheerful, all is bright and clear before me; my Heavenly Father is very near me!" As the disease progressed, the suffering increased, and she was very desirous to be released, and to be admitted into "that house not made with hands, eternal in the heavens;" yet checking herself by saying, "But I must wait my Heavenly Father's time, which is the right time!" On the morning of her death, she said to her father as he was about leaving her, "Weep not for me, weep not for me!" She was sensible to the last, and quietly and easily passed, as we reverently believe, into the sweet rest which "remaineth for the people of God."

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